UNITED SERVICE TO

INDIAN AMERICAN STUDENTS

Annual appropriations from Home Missions Boards of 15 denominations and generous World Day of Prayer offerings from people of *all* denominations, make possible the programs of Religious Education in seven government Indian schools and maintain an interdenominational school where Indian leaders are trained. In addition to this work in educational institutions, the Home Missions Council of North America renders other valuable service: it participates in making surveys of Indian fields; sponsors the National Fellowship of Indian Workers; has initiated and is helping to finance the current study of Indian wardship.

HOME MISSIONS COUNCIL OF NORTH AMERICA • 297 FOURTH AVENUE • NEW YORK, N. Y.

Participation in the World Day of Prayer by Indian Students

All of the Indian schools where there are interdenominational programs sent accounts of participation in the Day of Prayer. It is hoped that they will share annually in the observance: it might well prove of significant value for Indian young people to feel that they belong to this world-wide circle of prayer.

Chilocco had an evening program held in the school auditorium. Especially significant was the participation of many students — four from the Hi-Y, seven from the Y.W.C.A., four from the C.E., two from the Baptist Y.P.U. An offering was taken—which deserves comment. A letter from a member of the school faculty, reporting on the program and sending the $4 offering, said, "While the amount collected is small, we realize that it will find its place among the many other collections sent in." Yes, indeed, and that contribution is not measured in terms of money alone!

The Religious Work Director at Chilocco, A. Willard Jones, not only acted as chairman of the committee which planned the program, but gave the main address at the Day of Prayer service

in nearby Arkansas City, while his wife spoke at morning and afternoon meetings in other towns.

Flandreau also had a service in the school auditorium and in addition, Miss Marjery Hibbard reported something different from any of the others—that a meeting was held with 29 Indian workers in a garment factory in the town. This was so much appreciated that plans were made for a ten minute noon-time prayer service at the factory each week! Who can estimate the possible influence which such a continuing program may have?

From Chemawa the Director sent the following: "We took a Nez Perce girl to Portland for the service up there during the day. She sang very beautifully. It was quite an occasion for her. Except for passing through on her way here last fall, she had never been in a city as large

as Portland. It was also something of a thrill for her to sing before 500 people. Then at night we took two of the smaller girls and the Nez Perce singer to another town for their World Day of Prayer service. The little girls sang two Indian songs in the Shoshone language. They were shy and frightened and didn't do so very well but the Nez Perce girl walked out on the platform when her number was called with as much poise as anyone could have. When she began to sing the group was simply amazed. There were all ages there that night, but I don't think there was a child, or aged person, or anyone that didn't listen to her as if thunder struck."

The Phoenix Director of Religious Education, Earle F. Dexter who also has charge of the Cook Christian Training School, wrote: "Most of our staff and students are having some responsibilities in World Day of Prayer programs this week, in some three or four towns near Phoenix." Would that we could give you more information, but the Director's life is so filled with varied activities that arranging for participation by staff and students, in programs in three or four towns, was just a little matter to be "taken in his stride" and he simply left out details! His reference to "staff" doubtless means the staff of Cook School. The religious programs of the two schools are so closely integrated that it is difficult to report on them separately. (See later paragraphs on Cook School.)

Haskell's Director, E. Russell Carter, said in a recent report, "I want to place strong emphasis upon the value of our Protestant students worshiping in the church of their choice in Lawrence. I do this, *not* to emphasize denominationalism (although retention of denominational ties is of course encouraged), but because it gives the Indian youth an excellent opportunity to be with white people of their community under the best of conditions. Many friendships have been made in this way. The Lawrence churches have been most helpful." Because of this emphasis, the report on the World Day of Prayer observances would not be a separate one but would be incorporated in reports from the churches of Lawrence. Devotional periods in some of the regular meetings of school groups, include each year something on the world observance of the Day of Prayer. Mrs. Carter was for some time president of the church women's group in the city of Lawrence and had chanrge of the observance—other years she has helped in presenting the projects.

At Sherman there are two Directors, both of whom were called upon for talks but there was no meeting at the school. Philip Riley presented the Indian work at a service in Riverside. A member of the school staff attended also and gave the Hopi version of the 23rd Psalm. Miss Wight spoke at union services in different towns, morning and afternoon. She took with her the wife of an employee of the school, who spoke and sang at both meetings. This woman's father was one of the first Christians in their Hopi village. The Directors had prepared a very attractive booklet about Sherman Institute for distribution on the World Day of Prayer—on the cover of the booklet was a picture of their chapel which we have reproduced on the opposite page.

Albuquerque students took part in two programs, the women's service at a school in town in the afternoon and one held by the Youth Council in a different church in the evening.

THE CHAPEL at Sherman Institute, located across the street from the school campus, is the only building for Protestant work, at any of the seven schools. In the early days of the school, established in 1901, worship services were held each Sunday afternoon under the auspices of the Riverside Y.M.C.A. and the National Y.W.C.A. For years, these meetings were held in the school auditorium. To quote from the pamphlet, "Early in the twenties a project was started to secure a chapel. The Home Missions Council of New York quickly volunteered $6,000, one third of the estimated cost. The remainder was given by the churches of Riverside and Southern California. When completed, the commodious chapel, seating four hundred and fifty people, represented an investment of $35,000. * * * In 1938, the Indian students redecorated the church sanctuary, making it beautiful with distinctively Indian designs. On entering the sanctuary today, one will find inscribed on the beam above the chancel the words, "The Lord is My Sheperd," this verse being the choice of the students themselves."

WORSHIP CENTERS at other schools vary. Two of the schools are located near enough to towns, so that students can attend local churches and are encouraged to do so. At *Chemawa,* a large room is set apart for religious services and is called "the Chapel"; at *Haskell* is the "Upper Room" with a place for formal meetings, a social parlor and a kitchenette; this arrangement helps in many phases of the Director's program. The students have taken a great interest in helping with furnishings for these rooms. At *Flandreau,* where students attend services in town and take real responsibility, there is a "Religious Activities Center" which is used for special events and for "open house" on Sunday afternoons when students come to discuss their problems with Miss Hibbard or simply for quiet conversation and reading.

MEET MRS. RELIGIOUS WORK DIRECTOR

Though the men are the official appointees in five of the schools, the Directors' wives play an important part in all religious and social activities and contribute also to the church life of the areas. Because women have been so largely responsible for the World Day of Prayer services which contribute to the support of this work, it seems likely that they would be interested in some facts about these "unsung" women co-workers!

A request to Mrs. Carter for information on her activities at *Haskell* brought a reply dated December 17, 1942:

"This caught me at a busy time—but every day is a busy one it seems! I'm on my way to Grade School, along with the other room mothers, to pop by hand 25 lbs. of pop corn. (One small daughter is in second grade, the other in kindergarten.) It is impossible to find anyone to run one of the big poppers down town for us. Everyone works at the plant, so there is no one to do house work or anything.

"I am helping with the costumes this year for the Haskell Community 'Nativity.' Each fall I have the Y.W.C.A cabinet in to dinner. We spend the evening making plans for the year's program. We are having the Y.W. Christmas party here next Wednesday evening. Afterward we go carolling.

"Last Wednesday I talked at the Woman's Society of Christian Service (Methodist group) on Trends in Indian Missions, starting with the beginning and ending with the Home Missions Council and National Fellowship of Indian Workers. The trouble is, when it comes out in the paper, other churches see it and make note of a later missionary program!

"There are so many changes on the faculty this year, we have been trying to have in a few at a time and get acquainted. When there is a downtown minister for Sunday night chapel, we always have him and members of his church and others connected with the chapel program in for a cup of tea afterwards. I help with the Thursday evening Religious groups when I am needed with refreshments, programs, etc.

"I belong to the Lawrence Ladies Literary League, a book review club of some 60 years vintage which meets every Tuesday and of which I am the Secretary. I'm also secretary of the Kansas University Y.W.C.A. Board which meets once a month. This is my fourth year. Russell Carter and I visit all the churches in Lawrence at least once a year."

Not all items on her list have been included in these "quotes" and she doesn't even mention keeping house, taking care of two lively children, and sharing in all the interests of a busy husband. No wonder Vera Carter says, "every day is a busy one it seems."

An urgent call went also to Mrs. Dexter who is such a self-effacing person that it seemed wise to add, "Don't be too modest." Her letter opens with a characteristic sentence!

"Without being 'too modest' I feel that I really have very little to report concerning my activities this past year.

"Throughout the fall months I assisted in cooking the noon meal for the Cook Christian Training School students and faculty and helped the Indian women can some fruit. I also helped serve meals to groups of church women who visited the Cook School, and to those who attended conferences, and helped with a special banquet where we served one hundred or more guests.

"Throughout the spring term, each school day I took three little Indian girls to a free kindergarten out at Sunnyslope, about five and a half miles north of the Cook School. That meant two round trips a day—22 miles. The girls were two Pima sisters, 2 and 4 years of age and one Navajo, 3 years old. They learned many things including songs. One day as we were riding they were singing—'Santa Claus is coming, Santa Claus is coming—Bible tells me so.' You see they were rather mixed up!

"This fall I am teaching the 7th and 8th grade children of the Government Indian School, on Sunday morning and also on Thursday evening. The Indian Women's Missionary Society of the Indian Church on the Cook School Campus elected me the Treasurer of the society."

What Mrs. Dexter doesn't tell about helping with all those meals, is that Cook School is short of tables and dishes, the present facilities being sufficient to serve only 26 at once! Something else she doesn't mention is the fact that she had to move three times in a year and a half.

Our workers who were at *Albuquerque,* last year, Mr. and Mrs. Whipple, have recently assumed leadership of a community program in a defense area near Phoenix. This work is also under the Home Missions Council. Although Mrs. Whipple is not identified directly with one of the schools, she is in touch with many students and is just as devoted to Indians as ever.

While at Albuquerque, Alice Whipple endeared herself to Indians of all ages. She had charge of the Girl Reserves, a group of more than 60; organized a sewing and social group for

Indian women, assisted in all special programs at the school, kept practically "open house" for those who were homesick or stranded or in trouble; and entertained students often in her home. She delighted them by learning to cook foods Indian style. All this in addition to keeping house and caring for an extremely active little daughter whose father called her "Firefly." (See another page for information on the present program at Albuquerque.)

When you hear about the activities of Mrs. Jones, you'll probably conclude that *Chilocco* has two full-time Directors! She is in great demand as a public speaker, having more invitations than she can accept. Not only churches of many denominations in both Oklahoma and Kansas call upon her for lectures and missionary talks, but clubs of various kinds and parent-teachers associations have found her a versatile and popular speaker; and she has also spoken over the radio.

Mrs. Jones takes part in all campus activities—teaches in Sunday school, gives talks to groups of girls on "Boy and Girl Relationships," has charge of the campus Girl Reserves and helps with costuming the characters for school plays. Having been missionaries in Palestine, Mr. and Mrs. Jones have some authentic costumes and "properties" that were of special value at Christmas time. As if all this weren't enough, Christina entertains various groups of students and visiting ministers—one report told of having sixteen ministers and their wives from Arkansas City to dinner. Every day must be a very busy day for her too!

Mrs. Riley has been at *Sherman Institute* a comparatively short time. She found a place waiting for her! As an accomplished musician, she has filled a long-felt need. She not only conducts the choir but is educating the students in appreciation of good music, and leads the student body in community singing two evenings a week. Since Philip Riley plays the clarinet, they make a talented team and are called upon to furnish musical numbers on programs outside of the school. In "News Items" will be found references to some of these. In one report Philip Riley said, "It would seem that the choir has been one of the best organizations in the Chapel program" and in a later one, "The Choir is constantly improving. Plans are now underway for a joint presentation of parts of The Messiah by our choir and the Arlington Methodist Church choir around Easter week." With all these other activities, Betty Riley finds time to keep house.

INTRODUCING ALSO . . . MISS RELIGIOUS WORK DIRECTOR

Three of the Home Missions Council women workers at Indian Schools are Directors in their own right. We introduce a new-comer first.

Miss Margaret Harris was appointed late in the fall of 1942 to direct the religious program at *Chemawa*. She reached the school Thanksgiving week and in the brief period between that time and the end of December when she sent in her first regular report, had made wonderful progress in establishing herself as a very vital part of the school life.

Miss Harris has had exceptional training and experience in religious education. For the previous five years, she was in charge of organizing and conducting a program of religious education in the public schools of a "larger parish" in New

York state. This was started as a demonstration; it proved so successful that she was asked to write an account of it for publication.

With the whole-hearted cooperation of the school superintendent at Chemawa, Miss Harris has been able to organize an especially strong local Advisory Council. She is the type of young woman who knows how to secure the help of many people. She writes, "It is the most challenging work I have ever attempted." One can read between the lines of her letters, many indications that she has already won the affection of Chemawa students.

Miss Marjery Hibbard, in addition to carrying on her religious program at *Flandreau,* now has charge of the Drama Club which gives her an opportunity to work with a group with which she would have little contact otherwise. She has another valuable opportunity to know and influence students as she has charge of a large "Home Room" group of which she said, in a recent report, "I have a good opportunity to work with this new group who have come in on an 'ungraded' basis and have had a hard time becoming acclimated."

The Y.W.C.A. has been functioning well with staff leadership assisted by student committees. . . . All Saints Day and Armistice Day services at the Religious Activity centers were planned and carried out by students.

Miss Hibbard's religious program is more closely related to the local churches than is true perhaps at any other of the seven schools, in fact the students under her guidance furnish the leadership at one of the churches. Tribes represented at Flandreau should certainly have some trained leaders to supply the lack so generally felt in Indian work!

The year 1943 is a very special year for Miss Veva C. Wight as it marks the twenty-fifth year of her association with the religious program at Sherman Institute. She served for five years as a volunteer, then in 1923 became a full time worker.

She has been steady in times of stress and through several changes of co-workers; loyal to the school staff who appreciate her cooperative spirit, and conscientious in her efforts to serve with understanding, the many students who have come under her influence during the years. She is beloved by many Indian girls now scattered from the Navajo and Pueblo country on the south to the Nez Perces country on the north; from areas along the Pacific coast to Utah and Nevada and even to points still farther from Riverside, California. Some of the students are in lumber towns, fishing villages or employed in industrial plants; many are now in their own homes and are sending their children to school—some to Sherman Institute!

Miss Wight has maintained a splendid working relationship with the Riverside churches and other local organizations which, through a local committee, help in her support. A fellow worker has said of her, "Her Christian personality so filled with all the graces of friendliness, patience, generosity and good will has made our association together one marked with ever increasing joy and inspiration."

As a tribute to Miss Wight's years of faithful service to Indian students, we are, without her knowledge, presenting her picture.

NEWS ITEMS FROM RECENT REPORTS

CHEMAWA: An innovation in the Sunday program here is the Story Hour—at 2:15 for boys with an attendance of about 50, and at 3:00 for girls, with an attendance of about 80. Of the Sunday Story Hour Miss Harris says, "The interest in Bible stories and ethical and spiritual teachings is as great as their interest in adventure stories of Indian life. Catholics as well as Protestants attend." From 3:30 to 5:00 is "Open House" for students with leisure time, a period for music, games, reading and conversation. It gives children "some place to go after their naps." You will gather from this that there are many young children at Chemawa. Miss Harris adds, "They like it so well matrons deprive them from coming as a means of discipline, so attendance figures vary." * * * The Vesper Club at 7:00 p.m. is a mixed group of high school age. The students plan and lead the meetings and participation is surprisingly good, even from shy students." Another innovation in the program is story hour for small boys in their dormitory before bed-time one evening a week and for small girls in theirs another evening. How they must love that!

The Directors seem to have an amazing variety of talents—a very unusual one comes to light in Miss Harris' latest report. It seems she has had for some time, the hobby of analyzing character from handwriting. At the Senior Carnival she had a booth and was so popular that the students stood in line all evening, for interpretations This has opened new and unexpected opportunities for discussing problems and giving encouragement.

In telling of the Christmas cantata, Margaret Harris wrote, "I have never been privileged to costume such handsome wise-men as we had here; one had been in a movie with Shirley Temple." She also helped with the play given at the Community Tree and took two groups out carolling on Christmas night, small boys and girls at 6:30 and high school boys and girls at 7:30.

Indian work is new to Miss Harris so you can imagine how interesting this was—"During the month, a mother came in from the Reservation to have her baby in our hospital. I called on her and saw a tiny Indian baby. The nurses say it is the prettiest one ever born here and a prize for the first one for me to see."

CHILOCCO: Willard Jones wrote in one report, "I encourage my Bible students to search for parallels in Indian literature or folklore. I have met with moderate success in some classes though the students at Chilocco are very much assimilated with the ongoing communities from which they come and have little direct acquaintance with Indian tradition."

Mr. Jones' interest in visual education and photography is proving a great asset. He has formed a photography club which has created much interest. He has made dozens of colored slides showing the activities of this rather unique school. Fortunately, the school has excellent equipment for showing pictures, even with sound effects, so commercial pictures are also used.

Mr. and Mrs. Jones have helped in organizing school socials on alternate Saturday evenings. Previously, the only Saturday evening programs had been dances in which many stu-

dents did not participate. The socials which are varied in character and well attended, not only furnish fun for students who do not care to dance, but also give them practical ideas for programs in their home communities where, very often, there is little in the way of entertainment. Students help plan these social affairs as they do also the activities of the specifically religious program. One teacher remarked that the social evenings of wholesome fun did as much good as preaching sermons!

The report of the Chilocco Sunday school shows amazing growth. While the average attendance last year was 65, the attendance from September 1, 1942 to December 31, 1942 was 148, in spite of the fact that this period included low figures at registration time in September and the Christmas season when many students went home. The financial report was encouraging too. In the spring of '41, the Sunday school had outside help to purchase supplies—but December 31, 1942 there was a good balance in the treasury.

Besides the Choir, there is a newly-organized volunteer orchestra which accompanies the hymns and furnishes special numbers.

FLANDREAU: You will be interested in the fact that Flandreau celebrated its 50th Anniversary the past year. * * * A chorus of 50 singers travelled 250 miles, from Flandreau to station KOIL in Omaha, Nebraska, to sing for the "I HEAR AMERICA SINGING!" series of the Department of Justice. This all-Indian chorus was comprised of boys and girls from the Dakota nations, the Chippewa, the Blackfeet, Crow, Menominee, Omaha and Winnebago tribes. The superintendent of the school, in accepting the invitation of the government to appear on this program wrote that the school would raise enough money for expenses to Omaha, in order that these native Americans might be heard singing in behalf of America and Democracy. The program consisted of songs of the various tribes, which were known and sung by their ancestors for generations, so long ago that no one knows how many of them originated. * * * At Christmas time, the students of the Episcopal group in the school sent a box to a school for Negro boys in Texas. * * * Services at the Episcopal Church in town have been carried on by the student group with boys as lay readers. One Sunday a young man from a Technical School at Sioux Falls conducted the service. * * * Y.W.C.A. girls provided music for a Sunday evening service at the Presbyterian Church.

HASKELL: Several small groups have gone from the campus during the month to participate in various meetings. One young fellow helped in the morning worship service at the Baptist Church. Four Choctaw girls sang some Choctaw songs at the Trinity Lutheran Church.

One evening Russell Carter took a group of 14 girls to a church supper and meeting in a Lawrence church. He says, "There were four Sioux, four Creek, three Choctaw and three Kiowa girls in the group. We tried to tell the story of the missionary activities in these various fields and the girls in turn sang their native hymns. It made a very nice program, and I felt it was highly appreciated. It must have been, because the next week we got a call from another church to duplicate it. The most important thing that happened that evening was the impromptu group singing around the piano after the service. Our girls entered into the spirit of the group with gusto, and often remark even yet how much they enjoyed it. Such contacts are double edged, and have far-reaching results. * * * I speak with pride of our Thanksgiving service. My pride grows out of the fine spirit and dignity in which our students conducted the program. My pet hobby is to let the students do it, and I have never been disappointed yet. The service was conducted before the entire student body. Such earnestness I have never before witnessed at Haskell, both on the part of the leaders and congregation. It was heartwarming. Not a single adult was in sight except in the back rows of the auditorium. All of this proves to me, that we adults should be most often simply seen and not heard."

"The Nativity" given at Haskell for the twelfth successive year, made as usual, a great contribution to the Christmas happiness of the whole countryside. To quote from the report, "We gave two performances to accommodate the people of the community. We were suffering a severe sleet storm the same week-end, which cut the crowds some, but the response was surprisingly good. It is still the most unifying thing we do the entire year. I think every denomination, plus the Roman Catholic Church, Greek Orthodox, and 'no church,' took part."

SHERMAN: Radio broadcasts have been an interesting feature of outside activities the past year at Sherman. Philip Riley had charge of the devotional period and the chapel choir of about 30 voices furnished the music on "The Voice of the Church" program over station KPRO. In writing of the occasion, Philip Riley said, "When the bus arrived at the radio station, we noticed that there were armed soldiers guarding the entrance. When the soldiers had questioned us as to our mission and had obtained the O.K. of the radio officials, they ushered the students into the studio. One good natured soldier called out to me: 'I'll bet this

is the first time these children have been taken in behind a gun!' In reflecting on this happening I have seen a picture of the paradoxical situation in which Indian youth is placed. A group of them arise early in the morning to participate in a Christian worship service, but when they arrive at the appointed meeting place are met by armed guards, symbolic of world conflict."

On another program, Philip Riley played the clarinet with the school band, and the band director and he played a duet. The Riley "musical pair" played at the opening ceremonies of a new community center for Mexicans and were "glad to have this opportunity to express good-will for the Mexican community of Riverside."

Miss Wight reports, "Our students are taking places of leadership much better than they used to do. * * * The Girl Reserves had a mother-daughter banquet with women from the Riverside Church as mothers to the Indian girls for the evening. The girls planned the program, getting an outside speaker for the main address. It was a very nice affair."

Each year there is a "Benefit" held for the Protestant Chapel at Sherman. This year the proceeds were over $40.—the Chapel Council was to decide what the students most desired. Some extra money was earned unexpectedly because the Sherman authorities suggested selling "eats" at the school Hallowe'en party. This hadn't been done before but, to quote, "this year the students have more money as they have been working in the tomato fields and earned more." The interesting fact was added that they are also giving more in the chapel offerings.

On Christmas Eve a film strip illustrating Dickens' Christmas Carol was presented. It was originally purchased for use in the Chapel but the Priest had planned no meeting for Catholic students on that night, so the film was shown in the auditorium for all the students. They also sang Christmas hymns.

ALBUQUERQUE: There is a different type of program at Albuquerque this year. A community meeting place has been opened, off of the campus. This serves people of the town as well as some of the students of the government school. The minister is Rev. James C. Ottipoby, a Comanche Indian who has previously served as a missionary under the Reformed Church in America.

PHOENIX INDIAN SCHOOL — COOK CHRISTIAN TRAINING SCHOOL: As previously mentioned, the religious work in these two schools is closely integrated, so the news items are being combined. In a general statement about the government school, Mr. Dexter has this to say, "Practically all of the students, especially from close surrounding areas of the Southwest, are full bloods and come with the cultural backgrounds of their Indian tribal life and traditions. Most of them come from homes where the Indian languages are spoken most of the time. Large percentages of them come from homes where no other language but Indian is spoken, and where all the tribal beliefs, taboos, customs, ceremonials and cultural life are dominant among the parents. Basically the school is a vocational school. It has been found that 90 to 95% of the students go back within a few years to reservations to live. The emphasis in education is therefore upon preparing these students to live in the conditions which they will have to face and to give them every possible opportunity to make the most out of life where they will be living, to develop a "family of skills" which will contribute to a good life in an agricultural environment. Classroom procedures therefore deal less with book-centered learning than with life-situations and experience-centered learning."

This emphasis on a well-rounded program makes the cooperation between the two institutions very natural, as a similar policy is carried out at Cook School, the purpose being to keep the program "Life-centered rather than Book-centered."

PRACTICE IN TEACHING AND PREACHING

Of the 16 Sunday school classes for students of all ages in the Government School, all but two or three are taught by students of Cook Training School. Preparation classes are held each week for these teachers—an hour and a half of study and lesson outlining—the same being done for the Cook leaders of mid-week groups at the Government School. The average

attendance at Sunday school classes is 196—at mid-week sessions, 235. Once a month the mid-week groups meet in a general assembly, both Catholics and Protestants, various representatives taking turns in conducting this joint meeting. Cook School students have opportunity to preach in nearby Indian communities and many gospel teams have done deputation work. Daily Vacation Bible schools were conducted during the spring and summer, "All-Indian projects with all-Indian teachers." Regular visits are made to the T.B. sanatorium, for music, individual Bible Study courses, and for personal counselling. This involves personal contacts with 50 or more patients each week.

NO MORE SEATS!

Students attend church services each Sunday morning and evening at Cook School chapel, "crowding the building to an almost bursting state." There is very grave need of an adequate supply of seats, song books and other equipment to meet this need. Large numbers of these students have come forward upon the pastor's invitation indicating a desire for a deepened Christian experience. Many have joined the church. Those so doing are followed up upon their return home and will be urged to put their membership into their home church. Average church attendance is around 150, all the chapel can accommodate.

At Christmas time the "Nativity" was presented to a packed school auditorium. Students, employees and faculty participated as did also members of Cook School. It was described as the finest presentation ever given at the Indian School. The Religious Work Director was chief stage hand. The director of the pageant (and also of four choruses at the same time!) was the music director of the school.

COOK CHRISTIAN TRAINING SCHOOL was something of a venture in interdenominational work and has proved to be an adventure! The school itself is not a new institution but had previously been maintained by a denomination which appreciated the advantages of having it under joint auspices to train leaders for all denominations and therefore for all tribes! Over and over, the question is asked, "Why aren't there more native leaders among our Indian Americans?" Because Cook School, as the only one of its type in the United States, seems destined to play an important part in filling this long-felt need, space is here given to further detail.

PROGRAM OF COOK TRAINING SCHOOL

The School endeavors to minister to three levels of students: (1) Elementary, those who have had little grade school education. These are fitted to go back among their own people to become helpers, lay workers, etc. (2) Secondary, those who have had at least 8th grade education. Their work at Cook parallels in a general way high school work in grade of difficulty. (3) Advanced, those who have completed high school. These may become eligible to take some work at Cook, and at the same time some work at Junior College if desired—in due time being certificated from both schools.

Short institutes or "Schools" for lay workers are held at Cook School campus in the fall and in the spring of each year so that nearby reservation Indian workers may come to the Cook campus and spend a week in special intensified training. Correspondence Bible courses and other similar courses are being worked out as an extension feature. Nearness to Phoenix Junior College and the State Teachers College at Tempe make possible an interlocking relationship with these institutions in case a student desires to complete college for some special field in related Christian service while at the same time doing practical Bible work and part time Christian service.

THE NATIONAL FELLOWSHIP OF INDIAN WORKERS states as its aim, "To establish and to foster a unity of spirit and service among Indian missionaries, mission board members, Government employees, and other friends of the Indian, to affirm their group consciousness, to share their experiences, and to establish orderly means to discuss any matters affecting the welfare of Indians and Indian missions."

The fourth National Conference of the Fellowship was held at Farmington, New Mexico, in June 1941 at which time, the following vote was taken: "A National Conference shall be held every three years. Regional Conferences may be held at such times as designated by the members of their respective areas."

EFFECT OF THE WAR ON INDIAN SCHOOLS

In proportion to their population, Indians rank first in the number who have enlisted, they hold second place of the racial groups in this country, in the total number now in the services—the Japanese Americans ranking first, One chief voiced what seems to be the general feeling of his people when he said, "We are perhaps the oldest inhabitants of the United States. We must be prepared to sit down to our meals with our bows and arrows in our hands, ready to stand at attention and to go out to battle when the command is given by the President of the United States."

Each of the schools is affected in many ways. The enrollment has been drastically reduced in several, because the boys have left for various types of war service. In some, more young children than usual have been enrolled. There have also been many faculty changes. In at least two, the Religious Work Directors have taught regular school classes until other teachers could be secured to fill vacancies, though the Director in another school says it is so difficult to get teachers that "sometimes they don't try—just double up." Several reports tell of a general feeling of restlessness among the students. This is due of course to many factors, including disruption of home life and general uncertainty as to the future.

One Director writes that he is greatly disturbed over the fact that the parents of many of the boys who would not be leaving for the Army until much later, are sending for them to come home * * * Another Director reports that though there are aren't so many students in school, more in proportion are attending church. * * * Several of Cook School's prospective students could not enter due to their joining the Army or going into defense work. More girls enrolled and Mr. Dexter commented, "I believe that girls must replace many of the men in missionary assistant jobs." * * * Sherman has the chapel organized so that refugees can be fed there in case of an air raid. Being so near the west coast, people at this school have had a great many "practice" experiences. * * * Two Directors have given considerable time to helping plan for an Indian Club in a defense area where many Indians are employed. * * * One of the women Directors is serving regularly as an airplane "spotter." * * * Chilocco has a defense program for training sheet metal workers, both men and women. The Director furnishes literature to these workers many of whom attend the religious services. He corresponds with former students now in armed services. They write to him freely about their life in the Army and express their appreciation for what the school and the religious program have done to prepare them for their new experiences. He asks them for copies of religious services in camps, thinking this may encourage them to attend and it will also show the students in school, that religion has its place in Army life.

SERIOUS QUESTIONS TO FACE

The significance of the war for Indian youth cannot be estimated. The majority are having to make greater adjustments than other young Americans. With all their new contacts and new skills, life for them can never be the same again. A very pertinent question for the rest of us to ask ourselves is whether Indians aren't going to see more clearly than ever before how anomalous their situation is — they are fighting for a democracy that they do not really have themselves! Though they are citizens they are *wards of the government* which even now controls their lives in many ways. At the present time, when Indian young people are fighting to save Democracy all over the globe, it would seem appropriate to take steps towards granting them their own rights under a democratic form of government here at home!

Everyone should know what is involved in the fact that Indians still have the status of wards. For a brief statement on wardship, send a self-addressed, stamped envelope asking for the leaflet "The Indian in the United States."* A detailed statement on this complicated question, "Handbook on Study of Indian Wardship" (15¢ a copy)* outlines the history of wardship from the opinion given by Justice Marshall in the year 1831 down to the present, and shows how this ancient opinion which Congress has never taken action to change, has resulted in much confusion and injustice affecting the property rights as well as practically every other phase of Indian life.

These pamphlets will prove valuable as preparation for the 1944 study on Indian Americans.

Another pamphlet, "What About Peyote?" is now available at half price, 5¢.* This gives the opinions of medical men as well as information regarding effects of its use as observed by many others. The peyote problem has long vexed Christian missionaries.

Several films on Indian life are available.* "School Life in the Southwest" is one reel in color and rents for $1.50. It is also available in semi-color for $1.00. Background material on the life of Indians, past and present, is in two reels, "The Last Stand of the Redman" and "Real Americans," in black and white for $1.50. All the films require a 16 mm. projector. New colored slides 2" x 2", with commentary; 30 of Chilocco; 10 of Indian Fair; rental $1.00.

* Order from the Home Missions Council of North Americo, 297 Fourth Avenue, New York, N. Y.

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